



THE IONIAN ISLANDS. IV.



VIEW OF THE TOWN OF ARGOSTOLI, CEPHALONIA.

CEPHALONIA AND CERIGO.

CEPHALONIA is the largest of the Ionian Islands, although it yields to Corfu in political influence. Its length is about 32 miles, breadth 18, area about 348 square miles: the circumference, following the coast, 150 miles; and it is about 24 miles distant from Greece.

The island is extremely rugged and mountainous, a range of hills running from north to south, at the southern extremity of which is the highest mountain in the Ionian Islands, called the *Montagna Nagra*, or *Black Mountain*. The top of this mountain is usually covered with snow about the middle of December, which seldom disappears from its summit before the middle of May. This mountain, in the recollection of many of the present inhabitants, was covered nearly to its summit, on the north side, with forest trees, principally fir and cypress, which between thirty and forty years ago were completely destroyed, by being set fire to by some evil-disposed persons of one of the factions which at that time divided the island. Ever since then, according to the opinions of the inhabitants, the whole island, but especially the valleys near the mountain, have been subject to greater atmospherical vicissitudes, in consequence of winds and storms, &c., having room to collect and rush down on the plains below with unimpeded velocity and fury. Mr. Muir says:—

At this moment the north side of this mountain presents a very extraordinary and to me melancholy sight. Con-
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ceive the whole sloping side of a high mountain, for miles thickly studded with the bleached trunks of trees, entirely denuded of their bark, and without a leaf; many of them from thirty to forty feet high, presenting themselves, by their various forkings and withered branches, under the most grotesque and even hideous forms.

North-east winds are extremely violent and frequent during the winter months. In summer they are more regular, generally blowing from sunrise till after midday, from some point between the east and south: from midday to midnight they generally blow from about north-west: between midnight and sunrise it is generally a calm. Rain falls at all periods of the year, but the month of November is what may be termed the "rainy season" of the Ionian Islands. About the beginning of this month rain falls in torrents, accompanied with severe storms of thunder and lightning. This state of the atmosphere lasts from four to six days, and is succeeded by a delightful mild season called the "little summer." Earthquakes frequently happen in Cephalonia, but rarely do much injury: they seldom last more than three or four seconds. They are most frequent in summer when the "sirocco" wind blows, and are generally accompanied or preceded by a rustling noise in the air.

The harbour of Cephalonia runs inland for eight miles: it is rather difficult of ingress and egress, owing to its serpentine form, but offers a capacious and convenient port for shipping. The entrance to the haven is extremely picturesque: on either side

groves and plantations, relieved in the background by majestic mountains, meet the eye in varied succession. To the left, on the western side of the harbour, three miles from its entrance, stands the town of Lixuri. In front of this town the harbour opens into a branch running to the south-east for three miles; and on the peninsula formed by this branch, and close to the sea, is Argostoli, the capital of the island, built upon a slip of level ground, upon the western shore of the harbour, at the foot of a narrow promontory or tongue of land above mentioned, and which is about three miles and a half long, not exceeding two miles in width at its broadest part, and gradually becoming narrower, till it terminates in that point which forms the north-west extremity of the harbour. The town lies about the centre of this ridge.

The town of Argostoli, according to Dr. Hennen, consists of two main streets which run north and south, and a number of cross streets and lanes. The principal street, or that next the water, is about one mile and a quarter long, and twenty feet wide; the other street is not nearly so long. The town is open and increases rapidly in size; it is about three miles in circumference. The streets are all very narrow, but tolerably well paved. The houses are generally two stories high, fronting the north-east. They are built of stone, cemented with lime and *terra rosa*, and covered with tiles. The average size of the rooms is about fourteen feet square, and they are very low. The ceilings are unplastered; but the floors are generally of wood; the windows are glazed, but in a loose manner, and without putty. In order that the houses may be enabled to withstand the shocks of an earthquake, they have frequently iron clamps in various parts of the walls. A little quadrangle occupies the centre of the town, where the markets are held: this has been flagged with tomb-stones, brought from the ruins of Samos. The bridge of Trapano, which crosses the gulf at the southern extremity of Argostoli, affords an excellent road between the town and country, by which the communication is shortened four or five miles, and an almost impracticable mountain-road round the lake avoided to the peasants, who have to convey their goods to the market in the city. The walls of the bridge are of cut limestone, and instead of arches, strong planks of oak are thrown across, connecting the pier horizontally.

At Argostoli is a museum, now the property of a private family. There are also a number of cafés, where the male inhabitants resort. Each man brings his pipe and tobacco, and takes coffee whilst he is smoking. At five o'clock in the afternoon the company generally assemble, remaining there until eight, at which time they retire home to sup. When that meal is finished, they adjourn again to the café, either joining with others in a game of cards, or else smoking and conversing. It is in these places where a stranger acquires a better idea of the natives than even at their houses. The inhabitants of Cephalonia are said to be much more active than those of Corfu; they are much more enterprising, especially in their mercantile and nautical affairs.

The other town of which we have spoken, Lixuri, bears considerable resemblance to Argostoli: it is the principal dépôt for wine and currants. In the immediate vicinity of Argostoli and Lixuri there are some tolerable modern roads; but in the interior they have been very bad, but are now rapidly improving: there are scarcely any cross-roads. The communication between the inland villages is by foot-paths along the edges of ravines. All the land carriage of the country is by means of mules and

asses, but there is a considerable communication kept up by boats and country vessels.

The manufactures of Cephalonia are few, chiefly wine and oil. There are two celebrated manufactures of liqueurs, much esteemed all over the Mediterranean, owing their high flavour to the aromatic plants with which the island abounds. They export a small quantity of brandy, of native manufacture. They also manufacture coarse cloths and nankeens, and a small quantity of silk. They make a coarse carpeting of goats' hair and wool, but not to any great extent; as well as blankets.

When Mr. Kendrick wrote, in 1822, the tenure of land in Cephalonia was, for the most part, annual. The generality of the landed proprietors, however, agreed with the vassals, who cultivated the estate for a certain share of the profit, for money did not pass between them. By these means the peasant was ruined if a bad season occurred; for not having a capital at hand, on which to exist, he was obliged to sell his share at an under-price, and often to borrow money at a high interest. If the market were high, the merchant would not purchase; for the islands in the Archipelago were sure to take advantage, and pour their produce into the market at a lower rate: the peasant was therefore obliged to sell at an equal rate, or not at all: thus earning for his year's labour perhaps threepence per diem. Mr. Kendrick was witness to the bad effect of this mode of dealing between landlord and cultivator, by which the latter has produce, instead of money, for his labour. A peasant's father had died, and the priests refused to bury the dead body before the man had given the church six wax candles, that cost three shillings each. This demand, and some other unavoidable expenses, obliged him to sell, at 3s. 4d. per barrel, wine which three months afterwards would have brought 10s. per barrel. Many improvements in this part of the commercial arrangements of the island have taken place, through the exertions of the successive Lord High Commissioners sent out from England.

Catacombs have been discovered by the Venetians, French, and British, to the south-west of Argostoli, in which were found the remains of ancient warriors completely clad in their war dresses, the bones crumbling into dust on the slightest pressure. The Venetians opened eight catacombs in 1647, and sent the antiquities contained in them to Venice. There are many other memorials of past ages to be seen on various parts of the island.

At about five or six miles distant from Argostoli lies the citadel or castle of St. George, situated on the summit of a hill of considerable height, which constitutes the southern termination of the range of hills before alluded to. The wall of this castle encloses about three acres of land. A gentle declivity from the castle leads to a tolerably well-built village, which occupies the eastern extremity of the hill. It appears to have contained a considerable number of inhabitants at one time, but at present many of the houses are in ruins.

Indian corn bread is baked by the natives of Cephalonia in small ovens, heated by the prunings of their vines, and of this they consume about two pounds and a half daily, on an average of each person, besides vegetable food. They very seldom use animal food; but indulge in an almost incredible quantity of grapes. Dr. Hennen states that in time of vintage they devour, on an average, twelve pounds of the ripe fruit daily, and without producing any disagreeable consequences: on the contrary, it seems to fatten them.

The population of Cephalonia amounts to about

sixty thousand, of whom four thousand reside in Argostoli, and five thousand in Lixuri.

CERIGO.

WE now direct our attention to the most southerly of the Ionian Islands. If we look at the map of Greece, we see a small island, distant a very few miles from the extreme south point of the Morea: this island is Cerigo, and may perhaps be considered as the most southern point of Europe.

The island is of an irregular oval shape, about twenty miles long, twelve broad, and fifty in circumference. At the north is Cape Sparti, having a chapel on its extremity; to the south is Cape Capello, close to which is situate the harbour, and immediately above is the chief town, called Kapsali, containing about five thousand inhabitants. The streets are few and badly built, the houses being mostly constructed of wood. The shops display no tempting merchandize; and the whole appearance of the town shows it to be inferior to those on the other islands.

The island is in general covered but scantily with soil: it is barren and little cultivated. Consequently the population are indebted to the Morea for nearly all the necessaries of life, even wood itself. Their diet is chiefly fish; and the greater part of the natives either turn pirates, or enter as mariners in the service of the merchantmen who frequent the Archipelago. The oil produced on the island is said to be exquisite in its quality, and esteemed more than that in any of the other islands. The demand for it occasions this article to be comparatively dearer than any other; insomuch that the inhabitants have often imported a cheaper oil, to enable them to part with their own. The rocky soil is extremely favourable for the growth of olive-trees.

While speaking of olive-plantations, we may allude to an opinion expressed by Dr. Davy respecting them generally, as connected with these islands:—

The capabilities of the Ionian Islands are very great, and their advantages, in relation to soil, climate, and situation, were they what they might be, would surpass most other regions of the globe. At present, with the exception of the currant islands, their population is scanty, and the people generally are poor, and a large proportion of them wretched and ignorant. The olive-plantations which, during the best times of the Venetians, constituted the wealth of Corfu, are now almost its curse. The island is almost overrun with them, and requiring but little cultivation, they have given rise to habits of indolence, which have been the ruin of the people, especially associated with habits of carelessness, partly perhaps owing to the uncertainty of the crop of olives, which of all crops is the most precarious, depending on circumstances of weather of a very delicate nature, and on a succession of circumstances baffling all calculation.

But to return to Cerigo. To the north of the harbour is a ruin called "Pales Castro," which stands on the ancient town of Menelaus. There is still to be seen the remains of a bath, which by the inhabitants is said to be that of Helen, the faithless wife of Menelaus, and who caused the famous siege of Troy. To the south-east of a mountain named Santa Sophia, from a church dedicated to her, which stands at its basis, there is a cavern of immense proportions, the entrance to which leads to a number of chambers cut into the rock, adorned naturally by stalactites.

Near Cerigo are one or two small islands. One of these is called Strophades, and is about five miles in circumference. On its eastern coast is situate the celebrated convent of the Redeemer, built of white freestone, resembling marble, to a height of ninety feet, divided into four parts, each protected by a tower. The access is only by means of a door leading to the vaults, which is closed up immediately on an

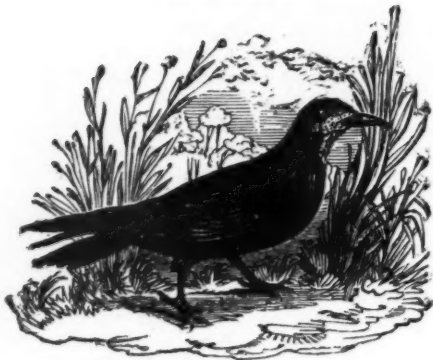
alarm being given, when the monks are drawn up by means of baskets, after the manner of the Copt monasteries in Egypt. The establishment consists of about sixty brothers, with a grand and sub-prior, &c., who are supported by a revenue derived from landed possessions in Greece and Russia. There are several noblemen and well-educated gentlemen among the brothers of the order, who have a good library, and every comfort that a seclusion from the world will admit of.

We will close this paper with a description of the mode in which the marriage ceremony is performed at Cerigo, as witnessed by Mr. Kendrick. According to the usage of the country, the girl who is to become a wife is conducted by her mother, accompanied by a number of friends, in front of her intended husband's house. On the threshold of the door are placed several agricultural instruments. The mother presents them, one after the other, to the bride, with these words—"With these implements must thou work equally with thy husband, for the benefit of thy children, with whom the Panagia may, in her bounty, think fit to bless thee both." Afterwards, a piece of bread, made from the corn common to the island (maize) is presented to her, which she eats, whilst her mother pronounces a kind of benediction in these words: "May the Panagia, in her bountiful mercy, never fail of sending thee sufficient for the family's sustenance, and mayest thou have grace enough to return thanks for such bounty."

THERE is even room for philosophy in the courts of princes, but not for that speculative philosophy that makes everything to be alike fitting at all times; but there is another philosophy that is more pliable, that knows its proper scene, accommodates itself to it, and teaches a man, with propriety and decency, to act that part which has fallen to his share.—SIR THOMAS MORE.

THERE are more than ten thousand stations in the land from which is proclaimed aloud every seventh day, that there is a God above, a Providence, a judgment, a heaven, a hell. It is mainly through this constant iteration, that there is a settled impression on men's minds that these things are true. They may disregard or attempt to stifle it, but then the belief is fixed, and is more efficient to prevent crime than the most vigilant system of human law. But how much more is that moral influence increased, when we consider the peculiar doctrines of the cross; when we remember that, week after week, and day after day, God's ministers are employed in inculcating the great truths of the Gospel,—telling men of the purity of God, who marks not only our deeds, but our very words and thoughts,—setting forth to awakened consciences the true nature and sure consequences of sin,—and promising, in God's name, that if "the wicked man will turn from his sin, he shall save his soul alive,"—shall have pardon for the past through a crucified Saviour, and grace to lead a new life in godliness and honesty. Consider that there is in every district in the land, a minister of religion commissioned by God, and authorized by the State, to proclaim these truths. His human authority is of course infinitely inferior in value to that which he receives from God; still, practically, and with reference to its effect on human nature, it is of great importance. He, and he alone, is authorized to administer the sacraments of the Church; publicly on the Lord's day, and privately every day, to preach to the people the doctrines and duties of Christ's religion; to admit children to the Christian Church, instruct the ignorant, reprove the ungodly, console the afflicted, bless and sanctify the marriage vow, and consign the dead with decent honour to the grave: in short, to invest all the incidents of life with the sacred garb of religion. Without an establishment, more than half of the country would be destitute of these advantages; parish churches would fall to ruin; no divine worship would be offered in them; no marriages solemnized, no infants baptized; the dead would be buried in ditches, with barbarous irreverence. Surely such a change would fling us back into worse than Druidical barbarism.—GRESLEY.

THE CROW.

THE ROOK, (*Corvus frugilegus*.)

It is remarked by Bishop Stanley, that people who live in towns, or who are not much versed in matters relating to natural history, are very apt to consider the rook and the crow as one and the same bird, alike as they are in size and colour, and seen, as they sometimes are, spread over our fields, or uttering their well-known cawings on the top of some hedge: yet they are as distinct in their characters and habits as a rabbit and a hare. In order to assist the reader in distinguishing between the external appearance of the two birds, we give representations of them both, but the difference in size is not quite so great as is here indicated. In the course of the following description of the crow, many remarks will serve to illustrate the chief points of difference between these two members of the *corvus* tribe, as to habits, &c.

By referring to the *Saturday Magazine*, Vol. XVI., p. 150, the reader will perceive what are the average dimensions of a rook. The common black crow, or carrion crow, is a little larger than a rook, being about twenty inches in length, twenty-six in the breadth of the expanded wings, and twenty ounces in weight. The plumage of this species is wholly black, with the exception of a slight greenish tint on the upper part. The carrion crow appears to unite the dispositions of two or three species of the same family. In form, colour, and predatory habits, it resembles the raven; in restlessness, and a disposition to hoard, it is like the jackdaw; and in general cunning and sagacity it has some traits of the magpie. This bird is less commonly seen amongst us, and far less sociable in its habits than the rook, nesting in retired places, and generally passing the summer in extensive forests, whence it issues only for the sake of procuring food for its young.

The general food of the crow consists of young birds, eggs, and carrion, and its habits are so gross that it has been described as a bird which plunders all that it can find, kills all that it can master, and feeds greedily upon any garbage that comes in its way. Crows frequently appear in small flocks, and act as scavengers in the neighbourhood of towns and villages, eating up the refuse which would otherwise be offensive. The same thing often occurs on seashores, where the dead fishes and birds which are cast up by the waves are greedily devoured by the crows: if they meet with a muscle or a cockle, and fail in the attempt to break through the hard shell, they have been seen to seize the shell in their bill, mount to a great height in the air, and let it fall on a hard rock, by which the shell is broken, and the fish exposed as a prey to the bird. This circumstance must have been known in early times; for we read in an ancient author of a crow, which, having taken up an oyster to a considerable height, dropped it on the

bald head of a philosopher who was walking on the beach, thinking it to be a stone, and that the unfortunate possessor of the bald pate was killed thereby. The accident itself is within the verge of probability; but we much doubt whether a keen-eyed crow would make such a blunder as is here attributed to him. It has been said that James Watt, a philosopher of more modern times, might have had his head broken by similar means, for he was once a witness of the carrying up, by a crow, of a crab, which was then let fall with great force on the beach.

Crows have a tendency to linger about preserves, warrens, pastures, and other spots where timid or weak animals are collected together, and, on any favourable opportunity, to pounce on their unfortunate prey, peck out their eyes, and, if too heavy to be removed from the spot, leave them dead, and return to the carrion at pleasure. In some places the destruction of eggs and young birds is very great, and the crows will even peck the seed-corn and seed-potatoes out of the ground. On one occasion, a person walking near a plantation, heard a shrill cry, and on running to see from whence it arose, discovered a crow fastening itself on a young rabbit, weighing nearly three-quarters of a pound, which was making great efforts to release itself, but in vain; for the crow succeeded in bearing it over two or three fields. From living chiefly on animal food, the sagacity of the carrion crow appears to be rendered acute in discovering not only a dead carcase, but also animals which are weak and sickly: when one of these birds, therefore, is seen lingering about alone in any unusual spot, it may be generally suspected that a dying animal is not far from that place: as the animal weakens, the crow approaches nearer, and when the devoted prey is no longer able to defend itself, the crow pecks out its eyes and then easily masters it. It was remarked by Sir E. Home, that the crow is often accused of destroying the grass, by pulling it up by the roots; but that this is not really the case, the circumstances being as follows:—In searching for grubs which are concealed in the earth, and which live on the roots of the grass, the crow pulls at the blade of grass with its bill; and when the grass comes up, the bird knows that there are under it insects which have destroyed the roots, and in this way detects them; but if the blade of grass remains firm, the crow goes to another part of the field; the plucking of the grass, therefore, is only a means for attaining a particular end, that end being the collecting of insects as food. In a field where grubs are very abundant, the crows scatter the grass on every side, so as to give the appearance of having rooted it up.

Such are a few of the most prominent points respecting the food of the crow: we will now proceed to other details illustrative of its habits and instincts. It is said that the crow may be easily tamed, and converted into an entertaining inmate of a house, capable of distinguishing at a glance, a stranger from one of the family, and also capable of something like grateful recognition. In proof of the last-mentioned remark, the following anecdote is given:—A crow which had been reared and kept by a gentleman for a long time, suddenly disappeared, and was supposed to have been killed; but as the owner was walking out about a year afterwards, a crow flying over his head, in company with others, left them, and, flying towards him, perched upon his shoulder. He soon recognised it to be his lost crow; but the crow appeared to be too fond of his twelvemonths' liberty to wish to return to friendly captivity again.

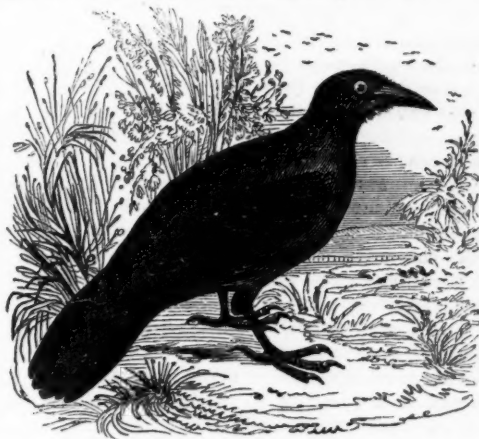
One of the most remarkable circumstances in the history of the crow, is the large assemblies of these

birds which sometimes congregate in one spot, for some purpose which is yet a matter of discussion among naturalists. These assemblies have attracted the more attention on account of the generally solitary habits of the bird; and some curious instances of them have been given in a popular little work on *British Birds*. In the northern parts of Scotland, as well as in the Feroe Islands, extraordinary meetings of crows are known to occur; the birds collect in great numbers, as if they had been all summoned for the occasion: a few of the flock sit with drooping heads, and others seem as grave as judges, while a third party are exceedingly active and noisy; in the course of about an hour they disperse, and it is not unusual, after they have flown away, to find one or two left dead on the spot. There seems every reason to believe that these meetings partake of a judicial character, for Dr. Edmonston states that they will sometimes continue for a day or two, before the object, whatever it may be, is completed;—crows continuing to arrive from all quarters during the "session:" as soon as they have all arrived, a very general noise ensues, and shortly after the whole of them fall upon one or two individuals, and put them to death; after which they quietly disperse. Another instance of the same kind is related with respect to an assembly of storks as having occurred near the small village of Oggersheim, on the banks of the Rhine;—this we mention here as illustrative of the peculiar animal instinct under discussion. In a large meadow near the village a number of storks assemble in the autumn, previous to the annual migration. At one of these meetings, about fifty were observed, formed in a ring round one individual, who appeared greatly alarmed. One of the party then seemed to address the conclave, by clapping its wings for several minutes. He was followed by a second, a third, and a fourth, in regular succession, each one seeming, as far as we can understand such dumb language, to express his opinion by a similar clapping of wings. At last they all joined in the same act, and then, pouncing on the poor culprit, speedily despatched him: after this they departed. Somewhat similar habits have been observed to prevail among herons, magpies, starlings, and other birds; and the nature and objects of these assemblies are attracting the notice of many ingenious naturalists.

The nest of the crow very much resembles that of others of the *corvus* tribe, but differs from that of the rook in this circumstance, that the latter bird lines its nest with long fibrous roots, which are neatly interwoven into a sort of fine basket-work; whereas the crow prefers to line its nest with a thick mattress of wool, rabbits' fur, and similar soft matters, laid over a clumsy wall of clay, which is built within a strong basketing of birch twigs and black-thorn branches. The crow may, however, be said to be more attentive to the nests of other birds than to its own, for the purpose of plundering them of their eggs. A curious instance of this kind is described as having been observed, year after year, off the coast of Wales. Near the South Stack Lighthouse some gulls, who had been driven away by the proceedings of the workmen engaged in building the lighthouse, ventured to return and to build their nests on various parts of the rock near the lighthouse. Here they remained in quiet, until two crows came, and built a nest directly opposite the spot where the gulls' nests were situated in greatest number: this they appeared to have done for the express purpose of stealing the gulls' eggs; for no sooner did the gulls begin to lay, than the

two crows were perpetually on the look-out, frequently hovering over, and watching for the opportunity of carrying off a prize. The moment the crows made one of their periodical assaults, the whole tribe of gulls was set in commotion, some crouching down on the nests, to protect the eggs, and others raising a shrill cry to daunt the intruders. The crows however generally succeeded in their object, thrusting their beaks into the gulls' eggs, and bearing them off. In one particular season, the female crow being shot, the male disappeared, but returned again in a few days, bringing with him a new mate, to assist in the work of depredation.

Crows were so numerous in England in the reign of Henry the Eighth as to be thought an evil worthy of parliamentary redress: an act was passed for their destruction, in which rooks and choughs were included. Every hamlet was to provide *crow-nets* for ten years, and all the inhabitants, at certain times during that space, were to assemble and consult on the best means for their extirpation. It was formerly called the *gor-crow*, to distinguish it from the rook, and was considered a bird of unlucky omen.



THE CROW, (*Corvus corone*.)

[A Familiar History of Birds: their Nature, Habits, and Instincts
By EDWARD STANLEY, Lord Bishop of Norwich.]

AN attribute so precious, that, in my consideration, it becomes a virtue, is a gentle and constant equality of temper. To sustain it, not only exacts a pure mind, but a vigour of understanding which resists the petty vexations and fleeting contrarieties which a multitude of objects and events are continually bringing. What an unutterable charm does it give to the society of the man who possesses it! How is it possible to avoid loving him whom we are certain always to find with serenity on his brow, and a smile on his countenance!

AMONG the virtues which ought to secure a kind regard, we universally assign to modesty a high rank. A simple and modest man lives unknown, until a moment, which he could not have foreseen, reveals his estimable qualities and his generous actions. I compare him to the concealed flower, springing from an humble stem, which escapes the view, and is discovered only by its perfume. Pride quickly fixes the eye, and he who is always his own eulogist, dispenses every other person from the obligation to praise him. A truly modest man, emerging from his transient obscurity, will obtain those delightful praises which the heart awards without effort. His superiority, far from being importunate, will become attractive. Modesty gives to talents and virtues the same charm which chastity adds to beauty.

WE are guilty of the whimsical contradiction of judging our own ideas with complacency, and of pronouncing upon those of others with severity; while we every day sacrifice principles which we esteem, through fear of being blamed by people whom we despise.

GARDEN HERBS. No. VII.

BALM. MARIGOLD.

Fresh balm and margold of cheerful hue.

In almost every garden we find the handsome-looking herb called *balm*, which is ornamental as well as useful, and is particularly attractive to bees from the abundance of honey which is obtained from its flowers. The Greek name *Melissa* (*a bee*) has been given to the plant on this account, and it has also been called *apiastrum*, from *apis*, the Latin word for a bee. The herb was used equally with mint for rubbing the hives previously to taking a swarm, and appears to have had the effect of attaching the colony to its new settlement. Pliny speaks of this method of securing bees, and says, that where there is plenty of balm in the garden, there is no fear of the swarms straying. Virgil also notices the effect of this herb in bringing back bees that have strayed from their hive.

When you the swarms 'scaped from the hive descry
Like a dark cloud blown through the summer sky
Swimming the boundless ocean of the air,
They still to pools and leafy bowers repair:
There juice of balm and woodbine sprinkle round,
Strike jingling brass, and tinkling cymbal sound;
The loved perfume will sudden rest inspire
And they, as usual, to their hives retire.

LAUDERDALE.

Balm was first cultivated in this country about the year 1573. It is a perennial plant flowering in June and July, and looks very pretty when in blossom, especially the species called great-flowered balm, which has purple flowers of a pleasing odour. The herb commonly cultivated in our gardens is a native of the mountains of Geneva, Savoy, and Italy. It belongs to the natural order *Verticillata*, and is a member of the same family as the common calamint (*Melissa calamintha*), which stands in the fourteenth class and first order of Linnaeus. There is a very handsome plant called bastard-balm, or balm-leaved archangel (*Melittis*), which is commonly introduced in flower-gardens, and which like the true balm yields a great deal of honey. Both plants may be readily propagated by parting the roots so as to leave five or six buds to each, and planting them out in the spring and autumn in beds of common garden-mould.

Balm has an aromatic odour and taste, and is esteemed by some persons as a substitute, as pleasant as it is innocent, for foreign tea. The infusion made from the green herb, is much better than from the dry, which is contrary to the general rule in regard to other plants.

The medicinal virtues of this herb are greatly lauded in the old English herbals, but as they are much the same as those ascribed to several other herbs, it is useless to repeat them. As a grateful and cooling drink in fevers, we are willing to give balm tea a particular notice, and to recommend it to the attention of our readers. It may be made still more refreshing by the addition of a little lemon juice.

Evelyn tells us of another way in which to employ this herb. He says, "this noble plant yields an incomparable wine,"—also, that "sprigs of fresh-gathered balm put into wine in the heat of summer give it a marvellous quickness."

An essential oil may be obtained from the flowering tops of this plant, which is very fragrant, and which may be used in preparing an imitation of eau de Cologne.

MARIGOLD.—*Calendula*.

When with a serious musing, I behold
The grateful and obsequious Marigold,

How duly every morning she displays
Her open breast, when Titan spreads his rays;
How she observes him in his daily walk,
Still bending towards him her small slender stalk:
How when he down declines, she droops and mourns,
Bedew'd (as 'twere) with tears till he returns;
And how she veils her flowers when he is gone,
As if she scorned to be looked on
By an inferior eye; or did contemn
To wait upon a meaner light than him.
When this I meditate, methinks the flowers
Have spirits far more generous than ours;
And give us fair examples to despise
The servile fawnings and idolatries,
Wherewith we court these earthly things below,
Which merit not the service we bestow.

GEORGE WITHER. 1635.

The property of closing the petals at sunset, which is possessed by the marigold, in common with other plants belonging to the same class, (*syngenesia*), has attracted the attention of several of our poets. Browne, in his *Pastorals*, and Shakspeare, in his *Winter's Tale*, allude to the circumstance; and Chatterton mentions

The Marybudde, that shutteth with the light.

But it is not this property of the plant which claims our notice here; for we are to consider it merely as one of the usual inhabitants of the herb garden, and to inquire into its uses as such.

The marigold is a native of the south of Europe, and was introduced and cultivated here at about the same period, or a little prior to the introduction of balm. Its botanical name of *calendula* is supposed to be derived from *calendæ*, the Latin for the first day of every month, and to have been given to it on account of its long continuance in blossom.

Gerard describes five sorts of marigold, which were known to him before the year 1597; but it would seem that they differed from each other only in consequence of accidental difference of soil or culture, and were not distinct species; for he says, "All these five, which formerly had so many figures, differ nothing but in the bignesse and littleness of the plants and flowres, and in the intenseness and remissness of their colour, which is either orange, yellow, or of a straw-colour." The species now alluded to, *Calendula sativa*, he says, was so much used in Holland, that "the yellow leaves of the flowres are dried and kept throughout Dutchland against winter, to put in broths, in phisicall potions, and for divers other purposes, in such quantities, that in some grocers' or sellers of spices' houses are to be found barrels filled with them, and retailed by the pennie, more or lesse, in so much that no broths are well made without dried marigolds." The custom still prevails in Holland, and marigolds are greatly valued by all ranks of persons in that country.

The flowers of this plant were formerly esteemed of use in various complaints, such as jaundice, measles, small-pox, &c., and patients suffering from pestilential fever were sometimes tormented with a plaister, made with the dry flowers in powder, lard, turpentine, and rosin, applied to the breast, which was said to "strengthen and succour the heart infinitely!" The leaves were likewise used in salads, and were said to be a proper food for persons of a scorbutic habit.

The principal medicinal use of the herb, however, appears to have been as an alleviation of ague, and we have testimony of its usefulness in this respect at the present day, when taken frequently in the form of tea. The petals, or rather the yellow florets which compose the ray of this flower, have an aromatic smell, and, when chewed, are found to be warm and somewhat pungent in taste: hence they derive their sudorific virtues, in which they are said to be scarcely inferior to saffron itself. The resemblance between

the colour of marigold and saffron, in the dried state, is sufficiently near to allow of the former being used as an adulterant to the latter.

Marigolds are cultivated in the neighbourhood of London to some extent, and have a beautiful appearance when in blossom, which may be almost said to be all the year round, for during a mild winter the plants are continually putting forth their buds. The uses to which they are applied are chiefly for the flavouring of soups and broths, in which the florets are boiled, and communicate a pleasing taste.

Virgil notices the marigold in the second eclogue of his *Bucolics*.

Cassia and Dill are added to the store,
With cowslips, marigolds, and many more
In order wove, a garland to complete,
Adorned with every flower and every sweet.

And Gay, in his burlesque *Pastorals*, asks,

What flower is that which bears the Virgin's name,
The richest metal joined with the same!

Nothing can be more common or familiar than this plant, and the provision which is made for its propagation will ever cause it to be so. The seeds are numerous, and sow themselves every year, even if the ground is frequently disturbed; so that where marigolds have once been, there they will appear again and again, unless care be taken to eradicate them ere the seed is perfected. These self-sown plants, however, gradually degenerate, and become smaller and weaker than those which are produced from annual sowings. To procure the flowers in their greatest perfection, the seed should be sown early in April, in a light soil, and when the young plants come up, they should be hoed out to six or eight inches apart, and afterwards removed into another bed, and placed at a similar distance from each other. Nothing more is required to keep them healthy than that they should be cleared of weeds occasionally. The plants come early into flower, and, when fully expanded, the blossoms should be gathered on a dry day, separated from the stalk and calyx, spread on a cloth in an airy room to dry, and, after a few days, during which they should be frequently turned, they will be sufficiently dry to be placed in drawers, or in paper bags, for use.

CONFIDENCE AND DISTRUST.

RIGHTEOUSLY have jealousy and suspicion been ever regarded as among the meanest and most hateful features of the human character, as features which cannot coexist with any gentle or generous feeling. And as they poison the heart in which they lurk, so do they not only blight the happiness, but degrade the character, of those who come under their shadow. To think and believe ill of our brethren is the very way to make them what we believe them to be: to think and believe well of them encourages them and makes them better. Your despair of them drives them also to despondence: your hope of them fills them with hope. The one dismays them, almost as if they saw the spectre of their sins stalking abroad in the sight of the world; the other is like the angel of their better nature, cheering them and beckoning them forward. The most conspicuous examples of this are those of such frequent occurrence in war; where there is the most immediate occasion for combined energy; and where the noblest, and perhaps the most valuable quality in the character of a general is confidence in his soldiers. Your hearts must have glowed, when you heard of that heroic and sublime battle-cry, *England expects every man to do his duty*. What then must have been its power on those who heard it, with the enemy full in sight! The spirit that gave it could not but conquer: well might he feel that in giving it he had done the utmost he could do: and the shout that replied to it from the whole fleet was an instantaneous assurance of victory. This too was one of the victories of Faith. So will it ever be.

—HARE.

ON POISONS AND SECRET POISONING.

No. I.

THE word *poison* is a relative, not an absolute term; for while substances, ordinarily considered as poisonous, cease to be so under some circumstances, so other bodies, usually of an innocuous nature, sometimes, by reason of the presence of constitutional peculiarities, produce the most serious or fatal results. Thus the most virulent poisons, as prussic acid, arsenic, and corrosive sublimate, become, when employed in minute doses by the skilful physician, valuable means of restoring health: the power too acquired by habit of resisting the effects of poisons is seen in the opium-eating Turk; but perhaps the most extraordinary example of this on record is that of the man seen by M. Pouquerville at Constantinople, in 1798, known by the name of Suleyman, the corrosive sublimate taker. He was then nearly a century old, had long habituated himself to the use of opium, and finding at last that this drug did not produce the effect desired, he had recourse to corrosive sublimate, which he had taken, when M. P. saw him, for a period of thirty years, his dose at that time being a dram daily. Examples of an opposite kind are numerous, but we will only mention that Morgagni relates an instance of poisoning by bread made from the farina of a chesnut, and Donatus another of the ill effects which always attended an individual whenever he partook of eggs.

The branch of science which treats of the history, detection, and treatment of the effects of poisons, is called *Toxicology*, than which none has profited more by the great progress made in modern times in chemistry, and other portions of medical knowledge. The result attained is an improved method of treatment, which has rescued many a life rashly hazarded, and a nicety of analysis, which has been repeatedly instrumental in detecting criminal design, and in defending reputation, where this has been unjustly imputed.

Poisons might be arranged according as they are derived from the animal, vegetable, or mineral kingdoms, but it has been found more practically useful to class them according to the effects they produce upon the animal economy, as originally recommended by Foderé: he made five classes, but more recent writers have reduced these to three, viz., 1st, *irritant* or *acrid* poisons, which produce irritation, inflammation, or corrosion of the parts with which they come into contact when swallowed; 2nd, *narcotic* poisons, which show their effects chiefly upon the brain, causing a deprivation of sensibility; 3rd, *narcotico-acrid* poisons, which may produce either or both of these effects. The poisons of the first class are found in the mineral kingdom, as arsenic, mineral acid, lead, &c.; in the vegetable, as hellebore and savine; and in the animal kingdom, as cantharides and poisonous fish: those of the two other classes are derived solely from the vegetable kingdom, as opium and henbane, hemlock and nuxvomica. Much controversy has occurred respecting the mode in which poisonous bodies affect the system, but it would seem to result, from the experiments of Sir Benjamin Brodie, Professor Orfila, and other inquirers, that, although poisons may sometimes act by being absorbed into the blood, yet they ordinarily produce their effects by the impressions they make upon the nerves with which they come into contact.

Sismondi observes that the terrible art of poisoning is the first branch of chemistry acquired by barbarous nations. All states, having any pretensions to civilisation, have always held it in just abhorrence, as the most cruel and cowardly of all modes of assass-

sination, involving too, as it usually does, some breach of domestic or friendly confidence. We find, by the writings of Grotius and others, that the Romans, on several occasions, scorned to avail themselves of such an engine of destruction, even against the public enemy. In our own, and many other countries, the crime of poisoning was long thought as deserving of severer punishment than ordinary murder, and it was not until the 1st of Edward VI. that the various additional torments were abolished, and the crime declared punishable with simple death, providing the victim died within a year. The Ellenborough Act punishes even the intention with death.

Numerous instances might be collected, from the criminal annals of this and other countries, of an extraordinary and interesting character, both as regards the mode in which the crime of poisoning has been accomplished, and the manner in which it has been detected; but our object at present is rather to consider the subject of what has been called secret or slow poisoning. In accordance with the superstition, ignorance, and credulity of former times, the most exaggerated notions prevailed upon this subject. The ancients considered it as undoubted that the assassin could so apportion his poisonous material as to produce death rapidly, or by slow degrees, nay, even at any given hour or day. The writings of Plutarch, Quintilian, and Livy, as well as of authors of comparatively modern times, abound with instances of occult poisoning; most of which, however, bear internal evidence of their fallacy. Even in our own days several continental physicians have believed to some extent in these doctrines; and the crown prince of Sweden, the predecessor of the present king, was supposed to have thus perished. The slightest acquaintance with history will show how prone the populace have always been to attribute deaths in the higher ranks, especially when these were sudden, to the influence of poison. The deficiency in the means of detection formerly offered great temptation to the commission of the crime, while, for a like reason, the charge falsely made could not be easily disproved.

Several persons, by the magnitude of their crimes, have gained themselves an unenviable historical celebrity as poisoners; and, strange to say, the most famous among these are females: we will allude to a few of the principal. During an epidemic, which prevailed in Rome about three centuries before the Christian era, great numbers of the Roman ladies became widows. This, supposed at first to be the effects of the disease, was, by the confession of a slave, found to result from the administration of poison to their husbands. She denounced a patrician lady, named Cornelia, and about twenty others, and eventually the number accused amounted to 170, or, according to some, to 370. The chief persons, in despair at the discovery, committed suicide with their own poison. It is right, however, to observe that Livy allows his statement to be doubtful, as the existence of these poisoners is not mentioned by several contemporary historians.

The existence and crimes of Locusta are but too certain. Condemned to die on account of her crimes, she was reserved to perpetrate her iniquities for the tyrant Nero. He loaded her with favours, and it is even said supplied her with pupils, to acquire the art in which she herself had attained so great a perfection. Among her victims was Britannicus, son of Agrippina; but the poison only producing in him serious illness, Nero compelled his tool by threats and blows to prepare a stronger. Britannicus having called for a cup of wine, it was presented to him purposely too hot: he desired cold water might be added, and this oppor-

tunity was taken to infuse the poison, which immediately killed him. Detected in an attempt upon the life of Nero himself, this infamous woman was executed. Italy has also in more modern times produced wretches of a like character. Thus, in 1659, under the pontificate of Alexander the Seventh, the clergy having announced to their superiors that many confessions of poisoning had been made to them, and an unusual proportion of widows being observed in the city, inquiries were set on foot, and a society of young wives, presided over by an old Sicilian woman, named Spara, was discovered, and their having administered poison being proved, many were tortured or executed. The celebrated Toffana lived at Naples in the seventeenth century. She sold the poison which has since acquired the name of "*Acqua della Toffana*," in little phials, labelled "*Manna of St. Nicholas de Bari*," pretending it was a distillation of a holy fluid from the tomb of that saint. To wives who wished to get rid of their husbands she even presented it gratuitously. The exact period of her commencing her career is not known; but Labat states that while he was at Civita Vecchia, in 1709, she was taken at Naples, tortured, and executed; but Keysler says that he saw her alive in the prison in 1730, then a decrepit old woman. Gmelin declares more deaths resulted from her practices than from a plague which had devastated the city some time prior; and Gorelli, physician to the emperor, says that she confessed, while under torture, to having destroyed 600 persons. Her poison was said to be so strong that a very few drops would kill a man, while it might be so modified that death could be induced at a remote and determinate period. Many of the symptoms it produced being those which attend several diseases, improper remedies were frequently employed, until accident discovered that lemon-juice was very useful. It is supposed that from want of caution on the part of her judges, the composition of this poison became known, and that this was the cause of the numerous sudden deaths which occurred in Italy at that epoch; and Keysler says, when he visited the country twenty years after, poisoning was still very common.

PASSION AND SELF-LOVE.—It is of the nature of passion to seize upon the present gratification, utterly irrespective of consequences, and utterly regardless of other or more excellent gratifications, which may be obtained by self-denial. He whose passions are inflamed looks at nothing beyond the present gratification. Hence, he is liable to seize upon a present enjoyment, to the exclusion of a much more valuable one in future, and even in such a manner as to entail upon himself poignant and remediless misery. And hence, in order to be enabled to enjoy all the happiness of which his present state is capable, the sensitive part of man needs to be combined with another, which, upon a comparison of the present with the future, shall impel him towards that mode either of gratification or of self-denial, which shall most promote his happiness upon the whole. Such is self-love. We give this name to that part of our constitution by which we are incited to do or to forbear, to gratify or to deny our desires, simply on the ground of obtaining the greatest amount of happiness for ourselves, taking into view a limited future, or else our entire future existence. When we act from simple respect to present gratification, we act from passion. When we act from a respect to our whole individual happiness, without regard to the present, only as it is a part of the whole, and without any regard to the happiness of others, only as it will contribute to our own, we are then said to act from self-love.—WAYLAND'S *Elements of Moral Science*.

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